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*Origin of Species*, and *Essays and Reviews*—the first appearing in 1859, the second in 1860, the date at which this volume ends.

Mr. Storr is fully in accord with the modern spirit of progress. He brings to his task a mind gifted, equipped, and sympathetic. He seeks to hold fast the good in the old and fully to appropriate the true in the new. "No age can hope to understand its own mind and temper, its purposes and ideals, except through a study of the past from which it has sprung." Beginning with a review of the eighteenth century and utilizing its legacy, the author estimates the tendencies and leading personalities of the time covered in his first volume. His work hitherto is so well done that we shall wait with high anticipations for the more difficult task that is involved in the remainder, because he has only reached the date of the publication of the *Origin of Species*, and he will have to deal as a pioneer with the great controversies which that work stirred up.

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### THE CONCEPT OF SIN

Mr. Tennant's previous studies in the history of the doctrine of sin have made him exceptionally well fitted to undertake a much-needed revision of our conception of the meaning of sin.<sup>1</sup> He recognizes that the influence of the Pauline doctrine, according to which sin is posited as an objective power working in the individual prior to his consciousness of sin, has led to many confused and unethical definitions. He therefore undertakes to consult ethics and psychology in the attempt to define precisely what the term should connote in our modern life. But his inquiry is not quite an empirical one, after all; for he distinctly affirms that the teaching of Jesus on the subject is to be normative. "In the sense in which the Founder of Christianity used the term 'sin' when he spoke of the attitude of God toward human sinfulness, we ought to see the fixed and unalterable minimum of content for our concept. Its essential nucleus being thus determined, we only need to give the concept all the definiteness of outline which the sciences of ethics and of psychology can enable us to attain." Since, however, he finds in the teaching of Jesus only non-metaphysical ethical content, the discussion is not embarrassed by any a priori notions concerning depravity.

<sup>1</sup> *The Concept of Sin*. By F. R. Tennant. Cambridge: The University Press, 1912. 281 pages. 4s. 6d. net.

Sin, in the Christian sense of the term, must be defined in relation to the good which God wills man to attain. But God does not hold a man responsible for the attainment of a good which he does not know, or which he is constitutionally unable to reach. To use the word "sin" to describe mere ethical imperfection, without reference to the psychological state of accountability in any given case, can lead only to confusion. Moreover, even those who are devoted to the ethical life may grow in perfection, and thus may in the earlier stages of their development have attained an imperfect realization of the ideal to which they are nevertheless loyal. This fact of development makes a fixed objective standard impossible. Even Jesus grew in character and in achievement, although he was always sinless. Sin is to be determined, not by a fixed objective standard, but rather in relation to God's claim upon the individual. This claim is synonymous with the highest ideal which we know at the time. There may be innocent ignorance of the actually highest ideal. The "material of sin" is furnished by our natural impulses and instincts, which are in and of themselves non-moral; but which because of their pleasure-giving aspects may solicit one into neglect of less immediately pleasurable, but ethically higher opportunities. The temptation which thus arises is not to be confused with sin; though without it sin would be impossible. It is only when volition allies one with the lower possibility that there is actual sin. If such wrong volition becomes habitual, sin may be predicated of character as well as of single acts. In our whole consideration of the subject of sin, we need to bear in mind the difference between the "psychical" or subjectively emotional aspects of conduct, and the "psychological" or more broadly analyzed objective aspects of moral consciousness. The former alone is no safe criterion. The latter must give balance. Sin is briefly defined as "moral imperfection for which the agent is in God's sight accountable." The author recognizes that this definition makes it impossible for any human being to ascertain the precise degree of guilt which is to be ascribed to another; but he holds that it is the only definition which is not involved in ethical difficulties.

The value of such an analysis of the connotation of a concept is undoubted. But it might well be supplemented by a more definite study of the social aspects of the sense of sin. The only factors which Tennant seriously considers are those of individual constitution and individual knowledge. The situation is pictured as if the individual were alone in the presence of God. As a matter of fact the genesis and development of the moral sense is so thoroughly a social matter that a discussion of

temptations and standards which omits a consideration of the relation of the individual to the social whole is quite inadequate. Tennant has rendered a service in freeing the conception of sin from some of the irrational theological complications which have aroused moral protest. But he has failed to do justice to the fact that the "material of sin" is to be found in social relations quite as much as in individual impulses and instincts.

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### A NEW EXPOSITION OF HINDUISM<sup>1</sup>

The increasingly sympathetic and appreciative attitude of missionaries toward the ethnic faiths finds a rather marked expression in India in a relatively small number who seek to find an "Old Testament" for Christianity in the Hindu scriptures. For them Christ "came not to destroy but to fulfil"; they emphasize supplementing rather than supplanting. The most recent as well as the best embodiment of this approach is *The Crown of Hinduism* by J. N. Farquhar, a man of recognized scholarship. In this volume as each subject is taken up we see Hinduism as a practical, functioning religion, we see it at its best; but in each case this sympathetic appreciation is followed by a clear, critical judgment of the deficiencies of Hinduism and the way in which Christianity fulfils it.

Let us illustrate the method from two chapters. Chap. vii recounts the fascinating history of India's austerities and ascetism and says:

Only high ideals most earnestly pursued could have produced the lofty literature of monasticism, the Upanishads and the Buddhist Suttas. But if the principles were high and noble, they were applied with a fearlessness, a devotion, a courage, and a constancy to which there are very few parallels. As long as the world lasts, men will look back with wonder upon the ascetics of India. Their quiet surrender of every earthly privilege and pleasure, and their strong endurance of many forms of suffering will be an inspiration to all generations of thinking Indians. For nearly three thousand years the ascetics of India have stood forth, a speaking testimony to the supremacy of the spiritual [p. 273].

But Hinduism is unable to meet the needs which have been the springs of this great movement; it

has produced for quite two thousand five hundred years an unending procession of men and women ready to devote themselves, body and soul, to the

<sup>1</sup> *The Crown of Hinduism*. By J. N. Farquhar. Oxford: University Press, 1913. 469 pages. 7s. 6d.